

Contributions

"GOD'S DESIRE TO SAVE ALL MEN"

OBED HELSER

Who will have all men to be saved, and come unto the knowledge of the truth. 1 Tim. 2 : 4. In our daily avocations of life, we come in contact more or less, with individuals who have no hope of being saved. They have not yet been thinking or considered the excellency of God's word uttered by Paul to the Gentiles.

That all men should come unto the knowledge of the truth, and be saved. God is concerned about those who at many times grow helpless, having wickedness so firmly grafted in their hearts. Their life needs to be quickened.

The Lord has said: "Have I any pleasure at all that the wicked should die? And not that he should return from his ways and live?" Ezek. 18 : 23. God is willing that the wicked should raise their standard to a higher plain of conception, so as to return from his ways and be saved. Yet we hear a complaint from the one who has been enticed by sin. What hope have I of being saved? And it is echoed and reechoed back. "Hope through Jesus Christ. For I gave my only begotten Son that whosoever believeth on him should not perish, but have everlasting life. John 3 : 16. How emphatically this thought is expressed. Do we realize that Christ came not unto the world to condemn it, but that we through him should be saved?

What a magnificent thought expressed to the human race. There are individuals who are trying to perform a good work. Yet some unjust person will try to condemn them. But Christ had a greater and more sublime mission. And that was to save lost humanity. We can hear men exclaim, how can we fall in line with the mercies of God? But hark, there comes the mighty and all-prevailing words from God, saying: "The grace of God that bringeth salvation, hath appeared unto all men." Titus 2 : 11.

Let us remember that this teaches us to live soberly, righteously and denying ungodliness and worldly lusts in the present world. How often there are individuals that will say; The Lord is slack concerning his promise. But again we point them to 2 Peter 3 : 9. He is not slack concerning his promise as some men count slackness. If your heart has ever felt the mighty power of Christ in it, listen to these words of our Creator. "But he is long-suffering to us-ward. He is willing to endure difficulties for our sake. Not even willing that one should perish, but that all should come for repentance, and accept his wonderful declaration. I cannot imagine how so many people can lay aside the precious truths contained in God's

word. As for myself I need consolation, and do I find it out in this sinful world? Where all things are material and fade away. Oh no, I turn to the blessed book whose author is God, and there I get consolation. I firmly believe that God has an interest in my welfare, though I am sinful and at times disobedient. God pleads that all men should come unto the knowledge of the truth and be saved. Paul exclaims: "Take heed unto thyself." If we desire to wear the crown that the righteous wear, we must lay hold on the precious truths and promises and be true to God's calling. Under no other circumstances can we expect the great reward which is in store for the just." When the righteous turneth away his righteousness and committeth iniquity and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die?" Ezek. 18 : 24.

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LOVE FOR GOD'S HOUSE

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Love exists in two forms, abstract and concrete. Abstract love is etherial, spirit without body. Concrete love has a body and through that body performs its holy mission.

The child has a love of home, but it can not measure that love; it can not be certain of its quality; that it has a love of home it is sure. Its love is an abstract quality. As years advance, and the home influence is what it should be, the love of home will increase with years. When the child goes from home to do battle for self, a change, possibly unrecognized will take place in the home love. It assumes shape, manifests itself in action. The young woman will set up some mementoes of the old home. The young man will have someone thing to remind him of home. As daily duties and associations bring to remembrance, by these mementoes, the old home, the love for that home grows; stronger and more beautiful. In this same way begins and ends a right love for God's house. We must be taught to love God's house. This should be done in the child, and will depend largely upon the family influence of that house. It is a solemn question for a church to ask, Is our influence such as to attract the child heart and mind? If the church's influence is right the child will come to love the service and associations of the church. This love at first abstract will in time become concrete.

Teach the child that it is a moral obligation to attend God's house, that it is a social obligation as well as an obligation to God. By these means we secure the opportunity to implant a spirit of love

which in time the light from within the sanctuary may shine so brightly as to transform, the love so implanted, into an active love for God himself. When once a soul knows God as "Our Father," then its love will assume the concrete form about what it is by what it does. Our manifestation of such love is a love for God's house, the consecrated place.

It was a love for God's house that caused the psalmist to say, "I was glad when they said unto me let us go into the house of the Lord." It was while in the house of the Lord that he learned to know the end of the worldly minded whom he had envied. It was here that his soul was fed upon heavenly manna.

The prodigal son would have died of famine and been buried in a strange land if it had not been for a love of the old home. Many a prodigal saint goes down to spiritual famine and death because by neglect and indifference he fails to let the love for God's house lead him to its services and through these services back to God.

Love for God's house leads to present blessings. Love has its laws of associations. When we love God we love that with which he is associated. We love to associate with those who love what we love. The love for God and the love for those who love God will lead us to love God's cause. Can it be said that we love either our brother or God when we willfully absent ourselves from God's house? Can one who willfully stays from God's house be in good standing in the church? A love for God's house brings us closer to each other and that is a present blessing.

God's house stands as a building separate from all other buildings. To love God's house is to heed the call to keep ourselves from idols and to be not as other Gentiles.

God's house is a place of rest. How restful to a weary soul is God's sanctuary on a Lord's day morning. Cares of the week forgotten. Distresses of mind lie buried and ills of flesh scarcely felt. A deep calm possesses the soul and with Jesus we sit together in heavenly places, feasting upon him and his word. To love God's house is to share in the promises of Christ. "In the world ye shall have tribulation, but in me ye shall have peace." "Come unto me all ye that are weary and heavy laden and I will give you rest."

God's house is a type of God's house of many mansions and the rest that remaineth unto the children of God. To love God's house is to seek a building whose builder and maker is God. A home beyond earth's sorrows and pain, a land where grows the tree of life, where out from the throne of God flows the river of life, where God shall wipe away all our tears, where God himself shall